THE EISENHOWER LIBRARY
3 1151 02803 9000

MORAVIA
SPEC. COLL.

85.993

Library

Johns Hopkins University

of the

JHU THESIS
Soho,
Aristogiton
1898
c. 1

Contents

The lion in Europe during the Pleistocene age p. 1-2
The lion in Art 2-3
Brief discussion on previous chapters 3-7
Historical mention of the lion in Greece; 7-13
Scholars in favor of the Greek authors (Sir Lewis paper 18-20) 13-26
Summary of their arguments 26-27
Scholars who do not accept the Greek authorities 27-34
A digest of A. Maury's paper 29-33
A brief note on their arguments 34-35
Criticism on Herodotus 35-43
Remarks on Xenophon 43-45
The statements of Aristo: discussed 46-59
A. Maury's paper discussed 59-79
Mr Welckers note discussed 80-83

Numismatic evidence 84-95
Conclusion 95-97
Lifa 98

Did the lion exist
in Greece within
Historic times?

65-993

That the lion ranged all over Europe during the Pleistocene age is proved by fossil remains. Flint implements found in association with these remains tell us that the lion had man as his rival. That man was in a comperatively advanced state of civilisation we have evidence in a remarkable necklace found in the cave of Duruthy, in the district of the Adour, in the Western Pyrenees, consisting of forty canine teeth of bear and three of lion, adorned with incised figures. No trace of that animal, however, has been discovered in the peat-mosses and other superficial accumulations in Britain, France, Germany or Italy, which were formed in the interval between the Pleistocene and the frontier of history. The lion at this time was probably retiring southwards in to the districts in which it lived in the time of Herodotus.

Vid. art., "The British lion" in the Contemp. Review, vol. XLII p. 311 — "Pleistocene Man", & "Cave hunting" by Dawkins — "Animaux fossils de l'Attique" by Gaudry — "Une mission zool., en Grèce", in the Rev. d. d. Mondes vol. X. 2. — "Distribution of animals ~~of~~ Bone-beds of Pikarmi, Marathon, by Wallace.

Next to Paleontology, Mythology represents the lion as indigenous to Greek soil. The lions of the gate of Mykenae show that art began very early to occupy itself with representations of the king of animals. but as similar monuments occur in connection with Etruscan tombs and other places, where we have no reason to believe that the lion existed within historic times, save when imported for the arena, early art, we are told, can not be considered as evidence of the existence of the lion in Greece.

In Skandinavia we find the serpent worship Nidhavgl; the Wendes and Obotrites of Germany and Prussia worship under the form of a lion Czernobog; as these animals are not natives of the soil where they are met we must look for the origin of these rites in the countries where these animals on account of their ferocity became the symbol of a cruel deity Vid., Dennis's Etruria, vol. I. p. 49 — Rev. Arch. vol. II p. 521, art. by A. Maury — Notes and Quer. 2d S. vol. VIII p. 81. — Symbolical language of ancient Art and Myth. p. 75. by Knight;

We know however that animals which at present belong to extreme zones and are extinct in Europe were found together in the plains of that continent and that there man was also found. We farther know that animals which did not

[illegible] we would hear from [illegible] [illegible] as [illegible]

Fox, Wolf, and Lion heard

exist in Europe at any time play no part in Grecian Mythology or Art. Now if the lion was imported why other animals, the tiger for instance, which is met in the same province with the lion, was not imported also? On the other hand the tiger which is an exclusively asiatic animal, more dreaded than the lion, is almost as rare in eastern fable as in Greek, so we may have as good reason to believe that the myths were carried from West to East.

Keller in his "Thiere des classischen Alterthums" says in p. 138: Das die griechische Mythologie nichts über den Tiger bietet rührt natürlich daher, dass die Griechen in Mythenschöpferigen Urzeit das Thier einfach nicht gekannt haben: Sonst würden wir so gut von Tigerheroen hören, als wir von Fuchs-, Wolf-, u. Löwenheroen vernehmen: Bei pseudo-Plut., de fluviis, finden wir ein paar ganz

unbetentende u. sicherlich sehr spät entstandene Mythen über Bacchus, in denen der Tiger ebenfalls auftrill".

I am not inclined to look in the East for what does not exist in the West at present. If Europe was fitted for animal existence as far back as Asia, I do not see why man and beast could not have existed as early in Europe as in Asia.

If during the Pleistocene age, as we have seen, man lived with the extinct animals of Europe and wore necklaces of lions teeth adorned with incised figures, which fact presupposes some centuries of comparative civilisation, I do not see why we could not have European traditions of these animals; we have words of the first European inhabitants that show no Asiatic origin whatever; we have traditions of the deluge in every land; could not these religious rites and myths have been handed

down, or survived, like the European words, or are we indebted to the Noah's ark for all this?

We are told that the island caves close to the coast of Italy were inhabited by cannibals; [vid., Dawkins' "Cave hunting in Europe"] could not these cannibals be the Cyclops of Homer, Epicharmus and Theokritus?

This however proves nothing about the existence of the lion in Makedonia and Thrake within historic times and one may say that the lion was: "La bête sauvage par excellence"; that the tiger being next to the lion was not noticed. It is a great misfortune to be next best; "no one hears of Aeschines because he was next to the greatest orator of the world" [Prof. Gildersleeve]; Boetia, the border state of Attika was completely overshadowed by the brilliancy of the Attic genius; So leaving these fruitless speculations and all that is [illegible]

in Mythology and sung by poets regarding the lion I will restrict myself to history on which largely depends the historic existence of the animal in Greece.

The earliest mention of lions in history we find in Herod., Πολύμνια, 124 - 126 where he says:

Πορευομένῳ δὲ ταύτῃ λέοντές οἱ ἐπεθήκαντο τῇσι σιτοφόροισι καμήλοισι· καταφοιτέοντες γὰρ οἱ λέοντες τὰς νύκτας καὶ λείποντες τὰ σφέτερα ἤθεα ἄλλου μὲν μηδενὸς ἅπτοντο οὔτε ὑποζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεραΐζον μουνας. Θωυμάζω δὲ τὸ αἴτιον, ὅτι κοτὲ ἦν τῶν ἄλλων τὸ ἀναγκάζον ἀπεχομένους τοὺς λέοντας τῇσι καμήλοισι ἐπιτίθεσθαι, τὸ μήτε πρότερον ὀπώπεσαν θηρίον, μήτ' ἐπεπείρεατο αὐτοῦ. Εἰσὶ δὲ κατὰ ταῦτα τα χωρία καὶ λέοντες πολλοί, καὶ βόες ἄγριοι, τῶν τὰ κέρεα ὑπερμεγαθέα ἐστὶ τὰ ἐς Ἕλληνας φοιτέοντα. οὗρος δὲ τοῖσι

λεουσί ἐστι ὅτε δὶ ἀβδήρων ῥεῶν ποταμὸς
Νέστος καὶ ὁ δὶ Ἀκαρνανίης ῥεῶν Ἀχελῷος.
οὔτε γὰρ πρὸς τὴν ἠὼ τοῦ Νέστου οὐδαμοθι
πασης τῆς ἐμπροσθεν Εὐρώπης ἴδοι τις ἂν λέοντα,
οὔτε πρὸς ἑσπέρης τοῦ Ἀχελῴου ἐν τῇ ἐπιλοίπῳ ἠπείρῳ ἀλλ' ἐν τῇ μεταξὺ τούτων τῶν ποταμῶν γίνεται."

Ael., XVII. 36 Thus commends upon the observation of Herod: "τὰς καμήλους ἐκεραίζον μουνοι":

"Καμήλου κρέας ἥδεται λέων ἐσθίων· καὶ τὸ μαρτυρον: Ἡρόδοτος λέγει τοῖς Ξέρξου καμήλοις ταῖς τὸν σῖτον φερούσαις ἐπιθέσθαι λέοντας· τὰ δὲ ἄλλα ἐσίτοντο, οὐχ ὑποζύγιον, οὐκ ἄνθρωπον, ἢ δ' ὅς· ὀλίγα δὲ Ἡρόδοτος ἤδει ἐξεταζων τροφὴν λεόντων θρᾳκίων· ἴσασι δὲ καὶ Ἄραβες ταῦτα καὶ ὅσοι λεόντ[illegible] καὶ καμήλων μητέρα τε ἅμα καὶ τροφὸν γῆν ἔχουσιν. οὐκ ἂν γοῦν θαυμάσαιμι εἰ φύσει τινὶ ἀπορρήτῳ λέων ἥδεται καμήλου κρέας καὶ μὴ θεασάμενος φαγεῖν ἔ-ποτε εὐτύχοι· ἡ γὰρ φυσικὴ ἐπιθυμία καὶ τοὺς

οὐκ ἐδόντας εἰς τὴν τῆς τροφῆς ἐπιθυμίαν ἀνα-
φέρει."

Concerning the lion's prey Pierre Larousse says:
"Il sait très-bien quand il a le choix,
marquer sa préférence pour telle ou telle proie"
and: "Le lion préfère sans contredit les
grands animaux aux petits." Gr. Dict. XIX Siecle

Ξενοφῶν tells us in Κυνηγετικός, XI:

"Λέοντες δὲ παρδάλεις, λύγκες, πάνθηρες, ἄρκτοι
καὶ τἆλλα ὅσα ἐστὶ τοιαῦτα θηρία, οἰκεῖται ἐν
ξέναις χώραις, περὶ τὸ Παγγαῖον ὄρος καὶ τὸν Κιττὸν
τὸν ὑπὲρ τῆς Μακεδονίας, τὰ δὲ ἐν τῷ Ὀλύμπῳ τῷ
Μυσίῳ καὶ ἐν Πίνδῳ, τὰ δ' ἐν τῇ Νέσῃ τῇ ὑπὲρ
τῆς Συρίας, καὶ πρὸς τοῖς ἄλλοις ὄρεσιν, ὅσα σί'
τ' ἐστὶ τρέφειν τοιαῦτα"

Ἀριστοτέλης Ζῳδ. 774 b15:

...." ὁ δὲ λεχθεὶς μῦθος περὶ τοῦ ἐκ-
βάλλειν τὰς ὑστέρας τίκτοντα λῃρώδης ἐστί,
συνετέθη δ' ἐκ τοῦ σπανίους εἶναι τοὺς λέοντας,

ἀποροῦντος τὴν αἰτίαν τοῦ τὸν μῦθον συνθέντος· σπάνιον γὰρ τὸ γένος τὸ τῶν λεόντων ἐστὶ καὶ οὐκ ἐν πολλῷ γίνεται τόπῳ, ἀλλὰ τῆς Εὐρώπης ἁπάσης ἐν τῷ μεταξὺ τοῦ Ἀχελῴου καὶ τοῦ Νέστου ποταμοῦ."

In Περὶ τὰ ζῷα ἱστο., I (9) 44.30 Ed. A.R.B. he tells us: "Καὶ ὁ ληφθεὶς λέων χωλὸς πολλοὺς τῶν ὁδόντων εἶχε κατεαγότας, ᾧ τεκμηρίῳ ἐχρῶντό τινες ὅτι πάλαι ἔτη ζῴη."

Compare Lenz f. n. 128 where he says:
"Im Tower zum London starb im Jahre 1760 der Löwe Pompey, welcher daselbst über 70 Jahre eingesperrt gewesen; ein anderer starb ebenda 63 Jahre alt."

Δίων Χρυσ. Orat. XXI. 296 writes:
"Ἢ δεινὸν λέγεις, εἰ ὥσπερ φυτόν τι ἢ ζῷον ἐκλελοίπασι τῷ χρόνῳ οἱ καλοί, οἷον δή φασι τοὺς λέοντας πεφεῦν τοὺς ἐν τῇ Εὐρώπῃ· οὐ γὰρ ἔτι αὐτῶν εἶναι τὸ γένος· πρότερον δὲ ἦσαν καὶ περὶ Μακεδονίαν καὶ ἐν ἄλλοις τόποις."

Plin. VIII. c. 7. "In Europa autem inter Acheloum tantum Nestumque omnes leones esse sed longe viribus praestantibus iis quos Africa aut Syria gignunt"

Pausanias in VI. 5. 4 : "Ἡ ὀρεινὴ τῆς Θρᾴκης, ἡ ἐντὸς Νέστου ποταμοῦ τοῦ ῥέοντος διὰ τῆς Ἀβδηριτῶν, καὶ ἄγρα θηρία ἐν δὲ αὐτοῖς παρέχεται καὶ λέοντας, οἳ καὶ τῷ στρατῷ ποτε ἐπιθέμενοι τῷ Ξέρξου τὰς ἀγούσας καμήλους τὰ σιτία ἐλυμήναντο· οὗτοι πολλάκις οἱ λέοντες καὶ εἰς τὴν περὶ τὸν Ὄλυμπον πλανῶνται χώραν."

Φιλοστράτου βίοι Σοφ: 239, 25 ...." μέγα ἆθλον ἀφηρημένης μοι τῆς τύχης ἐπεὶ μηκέτι βόσκει λέοντας Ἀκαρνανία."

Αἰλ. Γ. 21 .--- "λέγει Εὔδημος ἐν Παγγαίῳ τῷ Θρακίῳ κοίτῃ λέοντος ἐρήμῳ φυλακῆς ἐπιστᾶσαν ἄρκτον".--

in Γ. 27 Ἡ Πελοπόννησος ἄγονος λεόντων ἐστί· καὶ οἷα εἰκὸς ὄμηρος πεπαιδευμένη

μεν φρενὶ συνιδὼν τοῦτο τὴν πότεμιν ἐκεῖθι
θηρῶσαν ἄδων εἶπεν ὅτι ἄρα ἔπεσι τόν τε
Ταύρετον καὶ τὸν Ἐρυμανθον
"Τερπομεν καρποισι καὶ ὠκείης ἐλαφοισιν" (Od. VI
104) ἐπεὶ δὲ ἔρημα λεόντων τὰ δὲ τὰ ὄρη, καὶ
μάλα εἰκότως οὐκ ἐμνήσθη αὐτῶν"

are our positive witness on the subject. It is to be remarked that all agree about the locality of the lion and his non existence in Peloponnesus. Agreement though often may be an evidence of truth, it may again show a misplaced confidence in one original source. Thus owing to the similarity of the accounts met with in Greek authors our historical evidence has been questioned. Nothing conclusive however has been proven and the question remains an open one. As the existence of the lion in Greece depends upon the character of our Greek

authorities and upon a comparative analysis of the arguments advanced. To those who accept the evidence of the Greek authorities and those who do not, I will endeavor to submit the various opinions to a criticism, add what little evidence I have been able to gather, and draw my conclusions. In the mean time I will give the various references in a chronological order beginning with those who accept the statement of Herodotus.

We have an especial paper on ..... each side; by Mr Lewis in Notes and Quer. in favor of Herod; by Alf. Maury in Rev. Arch. against Herodotus.

References in favor of Herodotus

Buffon Scien. Nat. v. IX. p. 16. Paris 1750

"Il y avait des lions encore du temps d'Aristote dans la Thrace, la Macedoine, et la Thessalie"

Dissert. Pyth. IX. vs. 26. 1830

" Leones in Europa inter Acheloum et Nestum reperiri memorat Aristot. in H. A. et inde Plinius. Callim. in Cer., 52. in del. 120., Xen. de ven.,

Tacob. ed. of Ael., book III. XXVII, 1832

" Peloponnesus leones non gignit"

Saint Hilaire, Exped. Scient. de Morée p. 35, Paris 1836.

" C'est par Herodote que cette particularité, touchant les lieux occupés par les lions au temps de la guerre de Xerxés, nous est parvenue.

De Péloponnèse et plus loin les pays de l'Europe situés au Nord de la [illegible], avaient-ils leur propre lion, ou n'était-ce que le lion de l'Atlas? Il n'y a pas longtemps qu'on eût repondu à cette question en citant la croyance commune qu'il

n'y a qu'un lion, le Felis leo des auteurs. Alors même c'eût été contre le sentiment d'Aristote, qui avait déjà posé en fait (IX, 44) qu'il y a des lions d'espèces différentes. Il doit aujourd'hui d'autant plus d'attention à ce passage que nous connaissons plusieurs races ou espèces distinctes"

C. Ritter. Erdkunde. Indische Welt. IV abschn. p. 718. "Das Löwen-Land in Grácia"

" Auch Griechenland würden wir als Vaterland der Löwen keineswegs anerkennen u. den Nemeischen Löwen des Herakles, wie den Löwen von Cithäron nur für mythologische Fictionen der Griechen halten wenn nicht die historischen Zeugnisse bestimmt für ihre Existenz noch zur Zeit des Perserüberfalles in Griechenland sprächen (Herod. VII. 125-6) Aristot. H. A. lib. VI c. 31). Refötung

to the statement of Herodotus he says:

"Diese Thatsache als zu seiner Zeit unstreitig noch eben so ausgemacht, theilt auch Aristot. ganz an derselben Localität mit, denn im Gegentheil würde er, wie schon Brocchi bemerkt hat, seinen Autor aus früherer Zeit citirt oder vom Verlöschen dieser Thiere gesprochen haben."

Cuvier; Scien. Nat. vol. 1. p. 231. Paris 1841

"En 186 avant J. Ch. Marcus Fulvius fit paraître dans le cirque des panthères et des lions. Les animaux pouvaient avoir été tirés de la Macedoine"

Classical Museum v. 1. p. 85. 1844

The army of Xerxes from Acanthus to Therme was annoyed by lions: The fine silver coins of Acanthus contain on the reverse a spirited figure of a lion on the back of a bull with his claws and teeth

fixed on him" . . . . . " The statements of Herod. when he speaks from his own experience can always be relied upon"

Baehr. Herod. VI. 44. 1856

" In Thraciae monte Pangaeo, leones atque ursos antiquitus fuisse ex Eudemi [Ael. Nat. an. III 21] leones in ipsa Thessalia cognoscimus ex Parthenii narratione cap. 10. vid. Xenoph. de Ven. XI. 1

Lenz. Zoologie der alten Griechen u. Röm. intr. VI. 1856

" Ich muss jedoch bemerken dass wir Unrecht thun würden, wenn wir ohne Weiteres Alles, was uns nicht auf den ersten Blick als wahr oder doch wahrscheinlich einleuchtet, für Fabel oder Unsinn erklären wollten. Es haben Thierarten in Menge grosse Ländertrecken bewohnt, wo sie jetzt ausgestorben sind,

wie z. B. der Elephant Nord-Afrika, der Löwe Griechenland der Ameisen, der Wolf und Bär Deutschland. vid. Herod. VII-124-6 Aristot. c 28 Plinn 8. 5,17, Pausan. Atl.

Landry. Rev. a. dem. N. Sciences vol. 10. p. 502, 859. "Une mission zoologi. en Grèce" ...." Divers passages des auteurs anciens prouvent que le lion a vécu en Grèce".

Sir G. C. Lewis: Notes & Queries, 2d S. v. VIII, p. 81, 1859.

" The country where the camels of Xerxes were attacked by lions, is a mountainous district suited for harbouring wild beasts. The distinct statement of Herod. and confirmation of Aristot., respecting from the fact that he was a native of Stagira, and had resided in Macedonia, it may be supposed he had ample opportunities to verify Herod.. We can assume

he followed Herod. blindly; on the contrary he corrects him and calls him mythologos. It is therefore highly improbable that this inquisitive sceptical and accurate philosopher should have taken things on trust. [See Rawlinson's note on Herod. ii. 93. – Plin. N. H. VIII. 17 – Suid., Πολυαίνας – Xen. de Vun. c. XI – poetic allusions conferring historic age – Pind. III. N. v. 46 – IX. N. v. 26 – Eurip. Alcest. 581 – Callim. Del. 120, Cer. 52 – Writers who expressily remark that it was not found in Peloponnesus. Theokr. id XXV. 183 – Ael. N. A. III 27 – Ael. argument founded upon:

"τερπομένη ἐν ἄκροισι καὶ ὠκείης ἐλάφοισιν"

has no force: See Nitzsch od. v. ii. p. 102 – Polyb. XII. 3. 5. – Dio Chry. or. XXI – Philos. vit. Phil. II. 15.

It may be observed that Herod., Arist., Xenoph. agree in placing the lion; See

Nimes Bibl. T. N. in Löwe.

It is extinct in places where before existed: See Buffon, Shaw, Lacepède.

About abundance of lions in antiquity: see Diod. III. 23, 30, 43, — Dio Cass. LVI 27. LXVI. 25.

In estimating the authority of Aristot. we must consider not only his careful, sceptical and scientific character of mind, but also the means of obtaining information. See Pliny N. H. VIII. 17 — Athen. IX. 398. E.

"The peculiar name "Χάρων" which the Macedonians gave to the lion implies a personal acquaintance" This is the substance of Mr Lewis' paper.

Tchihatcheff: Asie Mineure. vol. II. p. 603 Paris, 1860.

"D'après des témoignages dignes de foi (Herod. Xenop. Aristot. Parthen.) le lion habitait l'Europe à l'époque des anciens

Grote. Hist of Greece, vol. IV. p. 422, 399

" Xerxes seems to have had a difficult march and to have taken a route considerably inland through Paeonia and Krestonia a wild woody and untrodden country, where his baggage-camels were set upon by lions, and where there were also wild bulls of prodigious size and fierceness. [Herodotus Thuc. II. 96-99 – Leake N. Greece Vol. II. 212, 2 336, 462, 470]

Larousse Grand Dict. du 19me Siècle

" Le lion existait dans une partie de l'Europe Orientale actuellement dépendant de la Turquie"

Friedlaender Sittengeschichte v. II. p. 373

Referring to the lion hunting and to the lions destroyed in the arena he remarks:

" Da diese Jagden Jahrhunderte hindurch fortgesetzt würden und um junge Thiere zufangen die alten in der Regel

getödtet werden mussten veränderte sich der Charakter der Thierwelt der neuen Gebiete völlig. Die wilden Thiere wurden theils ausgerottet theils tiefer in Wildnisse u. Wüsten hineingetrieben. (Them. Nat. X. 140, a. Strabo. II. 5. 34. p. 131. c.)

vol. II. 374, Wie bekannt es, sagt ein Schriftsteller in der zweiten Hälfte des vierten Jahrhunderts, dass die Elephanten aus Libyen, die Löwen aus Thessalien, die Nilpferde aus den Nilsümpfen verschwunden sind. Them."

Rawlinson 1875

" Col. Yule ridicules this whole story of the lions and denies that the lion can have ever been indigenous in Europe see [lit. of Greece v. IV. p. 402] Aristot. H. A. VI. 31 - Pliny H. N. VIII. 16 - Dio Chry. XXI. 269c - G. C. Lewis in Notes and Queries No. 87, 215, - Ael. H. A. XVII, 36 - Paus. VI, 5 3

Philos; 35, 44, – Jacobs ad Ael; N. A. 11. 27 – Coll. Diesen. ad Pindar Pyth; IX 27. Class. Mus. I. 85

Brehm, Thierleben 1876

" Herodot erzählt uns, dass bei einem Heere des Xerxes in Macedonien Löwen des Nachts über die das Gepäck tragenden Kamele herfielen. Aristoteles gibt die Flüsse Nessus u. Achelous als die Grenze des Löwengebietes in Europa an u. sagt ausdrücklich, dass es in Europa nirgends weiter als hier Löwen gäbe. Wann diese in unserem Erdtheile ausgerottet wurden, lässt sich nicht feststellen. sicherlich aber ist mehr als ein Jahrtausend seit dem vergangen."

Geddes. Problem of Homeric poems, p. 268

" We have the best evidence such as has satisfied the most cautious historical critics, that the lion was not confined

to Asia and that he was found in Thessaly down in the historic times (Herod VII, 124-6 – Arist. H. A. VI. 31, VIII, 28 – Xen. Kyneg. 11 – Paus. VI. 5 4 – Eurip. in Cycl – Theok. 1. 72.) The coins of Acanthus had as a type an ox seized by a lion, possibly a local emblem."

Ogle: 1882

"There were lions in Greece as we learn from Xenophon (Kyn. C. XI) and also from Herodotus. They were however rare and confined to a small locality"

B. Dawkins. Contem. Rev. 1882 vol. XLII, "The British lion"

"It is proved by the concurrent testimony of Herod., Aristo., Xenoph., Ael., Pa. 'to have (the lion) inhabited the mountains of Thrace and of

Asia Minor and it probably became extinct in Europe before the end of the first cent. A.D."

Percy Gardner: "Greek Coins" p. 35, 1883

" It is to be observed that in the early period as we know from Herod? narrative of the march of Xerxes lions were to be found in Thrace but afterwards they nearly or quite disappeared from the district"

Otto Keller: Thiere des classischen Alterthums, 1887.

" Der Löwe noch zu Xerxes Zeit auf der Balkanhalbinsel lebte"

Webb: Homer. 1887

In the 5th century B.C. lions existed in Thessaly, Macedonia and Thrace, according to Herodot. His statement is confirmed by Xenoph. (Cyneg. 1.)

and by Aristot., a native of the region (H.A. 6.31, 8, 28) see Geddes"

Prof. Gildersleeve. Pyth. IX. Στρ. β'. 28.
"Whether there were lions in Greece at that time or at any other time matters not...." 1895

There are the scholars who believe in the existence of the lion in Northern Greece within historic times. So it may be with the exception of the numismatic evidence given in the Classical Thes. I. 85 and the Makedonian name "Χάρων" given to the lion by the natives and used as an argument of his existence by Mr Lewis all the rest can be summed in this: "We accept the Greek authorities". Now as the name "Χάρων" is questioned by Mr Wecker in his "Kleine Schriften" and as the ...

minutiae evidence can also be doubted we are not much farther than the original statement of Herodotus:

Scholars who do not believe in the existence of the lion in Greece and a summary of their arguments.

Welcker "Kleine Schriften" v. II. f. n. p. 199, 184-5

" Xenophon von der Jagd c. 11 beweist (proves) keineswegs Löwen weder auf dem Pindus noch überhaupt in Europa: auffallend ist es, dass Aristoteles u. Plinius über Löwen zwischen dem Nestos u. Acheloos u. in Europa überhaupt nur die Nachricht des Herod. 7 126 aus den Geschichten von Xerxes gekannt zu haben scheinen (cf Gell. 13, 7).

Bei Pans schweifen die Löwen

noch immer fort um den Kymp, während bei Philostr. V. S 2 ,7 ein anderer zweiter Herakles, wenigstens bedauert, dass sie am νεκλοος (wie am Nestos) angegangen sein ..... Dies u. dass der Redner Dion 25 501 sagt in Macedonien u. andern Gegenden Europas habe es ehemals Löwen gegeben, ist [illegible] e Gewicht.

Aber bedeutend wird Manchen scheinen, dass Tzetzes zu Lycophron 455 "Χάρωνος ἀμητοῦ δορά" bemerkt, Χάρων werde der Löwe von dem Makedonien genannt. Doch ist es sicherlich nur eine falsche Hypothese, gegründet auf die Sagen von Löwen in Makedonien. Die Form Χαρων setzten Lykophron u. Euphorion (p. 105) gelehrt für das Homerische χαροπός, χάροψ (Lucas Quest. lexic. lib. 1835, S 56)

Alfred Maury : Rev. arch. " Le lion de Nemée". p. 521. 2e année.

" Ce célèbre géographe (Ch. Ritter) s'est trop fié, à accepter mythes sans discussion."

"Les limites d'Aristote sont celles assignées par Hérodote à la région Européenne du lion elles nous démontrent qu'Aristote s'appuyait sur le témoignage de l'historien Grec et par cela même il ne ajoute que peu à son autorité. S'il s'était encore rencontré de ces carnassiers en Macedoine il (Arist.) nous eût certainement fourni d'autres témoignages de leur exist. ce que celui qu'il emprunte à un auteur antérieur à lui de plus d'un siècle.

Aristote parait même avoir fort peu vu de lions, puisqu'il dit dans

un autre passage (lib. 7. 11. c. 7): Le pied du lion a quelque chose de tortueux, du moins à s'en rapporter aux figures qu'on fait "οἷον περ πλάττουσι" et cette circonstance ajoute une nouvelle force à notre opinion qu'il n'avait pas en Macédoine de lions à l'époque d'Alexandre:

Pline pas plus - l'Élien pas plus qu'Aristote, n'apporte aucune confirmation nouvelle au fait qu'Hérodote nous a fait connaître; Pausanias rapporte dans les mêmes termes que le père de l'histoire l'anecdote des lions qui dévorèrent les chameaux de l'armée de Xerxes....

Il n'y a rien de précis dans Xenophon qui parle même d'après d'anciennes autorités. Nous en dirons autant

de Tremistius et dio Chrysost."

p. 531: S'ils eussent existé (les lions) en Arcadie, ces animaux eussent dû nous être représentés comme les plus dangereux et les plus redoutables des bestiaux; la colonie d'Evandre (1330 avant J.C.) ne rapporte sur le sol italique aucune tradition où le lion figure: c'est toujours le loup qui nous apparait comme la bête feroce par excellence.

p. 533 Les partisans de l'opinion opposée se retranchent dans une antiquité antediluvienne, qu'ils invoquent en faveur des lions les temoignages que les restes paleontologiques nous fournissent d'une distribution zoologique primitivement differente de celle actuelle: cette opinion nous parait insoutenable.

Nous avouerons même que nous sommes extrêmement circonspects sur la question de l'existence des lions dans la Macédoine et la Thrace.

La confusion des noms des animaux a été fréquente chez les anciens. Il est nullement impossible qu'une confusion pareille ait eu lieu dans le fait rapporté par Hérodote.

Comment de plus les montagnes de la Thrace et de la Macédoine, si froides en hiver eussent elles fourni un repaire à des animaux qui demandent un climat si non brûlant, au moins fort chaud.

Si les lions eussent été tout-à-fait indigènes dans ce même pays ils fussent descendus plus au Sud durant l'hiver. Si donc il n'en a vu

été c'est qu'il est probable que ces lions, si c'étaient des lions, n'habitaient pas durant l'hiver la Péonie. Alors s'ils s'en est rencontré dans ces contrées, ce devait être des caravaniers venus de fort loin

p. 535.. Il n'est donc nullement impossible que les lions, venus de l'Asie par les bords du Pont-Euxine, se soient avancés jusqu'en Macédoine. Mais alors il ne faudrait pas en conclure de là qu'ils fussent propres à ce pays. Ainsi on s'expliquerait pourquoi les naturalistes n'ont guère pu citer en faveur de leur existence dans ces contrées que l'histoire des chameaux de Xerxes."

Mure. Hist. of Greece. vol. IV. p. 402, 1853

"Even poetical agency is called in to add to the general effect. The army on its march through Thrace is assailed by lions, an animal never indigenous to that region; and if the creatures alluded to, if not altogether fictitious, may safely be classed as some species of mountain lynx or wild cat, which the legend had magnified into lions for the occasion."

Col. Mure accuses Herod. for "calling poetic agencies" in to his narrative for "effect". Müller and Welcker discredit the similar accounts of the Greek authors and justly; These accounts indeed look suspicious at first glance, but upon close examination we find such exactness in their details, and such necessary va-

riations drawn in from the existing circumstances, that nothing but facts could furnish such statements. The "Πολλοὶ λέοντες" of Herod. become a "σπάνιον θέρος" in Aristo., the limits of Arist., become narrower in Paus., and Philos.; It is not anymore the river Acheloos the western limit of the lion, and even around Olympus their appearance is accidental. The accounts then are not similar, on the contrary they vary; but this difference is of so natural a consequence that only confirms the lion's existence and his gradual disappearance.

Now a few remarks about Herod., Xenophon and Aristot.,

Concerning Herod., I have to begin with Prof. Gildersleeve's remarks:
" Herodot. has been greatly underrated"

and: "his authority to be depended upon."

I end., indeed, the author who has delighted the ancient and modern world, has been greatly underrated, often abused by ancient and modern critics [see Manetho,- Harpokrat.,- Etym. Mag. in the word Λεοντοκομος- Theopom. in fr., 29 - Suid., in Αρποκρατιων- Strab., XI, 740, 77; Ktesias - Pseud- Plut - Cicero - Lucien V.H., I. 42, Joseph- con. ap. B - Sayce and others]

Recent scientific investigations however show that he is not a trivial narrator or inventor, with the only object to please at the sacrifice of the truth; that his authority has more weight than that of his critics and while the abuses heaped upon him by the ancients were due to either

jealousy & want of conscious investigation his modern critics have often arrived at hasty conclusions.

Col. Leake in his "N. Greece" had the occasion to test the authority of Herod., and he announces him a trustworthy witness, so he remarks in vol. IV. p. 43: "The breadth of the Isthmus, or length of the canal appears to me not quite so much as the roman mile and a half which Pliny assigns to it. It is a hollow between natural banks which are well described by Herod., 1. 7. c. 22

p. 144: "That Sane occupied this situation is shown by Herod., and Thucyd."

"Ptolemy and Strabo opposed by Herod., have erroneously placed Acanthus

on the single knife."

"Herod. Thucyd. and Strabo agree in showing that the peninsula of Acte contained five cities"

"Strabo, Pliny, Ptolemy and Mela wrong about the situation of Acroathos; no positive inference can be drawn from Pliny in regard to Macedonia"

p. 157 "The order of names in Herod. in placing Scione between the capes agrees perfectly with the narrative of Thucyd.,

p. 158 "Herod. is extremely accurate in his Topography of the Persian invasion"

Col. Wolf in the Penny Cyclo. under "Athos" says:

"The distance across the isthmus is 2500 yards which agrees very well with Herodotus 12 Stadia" and he adds further:

"The great mound covering the eminence, about 1½ mile to the W. of the N. end of the canal would appear to be that mentioned in Herod. VII, 10 where he says that the engineer dent of the canal died at Acanthus and the whole army raised a mound for him."

Nor could we think Herodot. anything else but a first class author when we study him closely and see the way he collected his evidence; he tells us when he narrates from his own experience, he tells us when he narrates from hearsay and warns us.

"Τόδε γράφω, he says, in 1.45. ὡς μοι λόγου δοκέει εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοί τε καὶ γελοῖοι, ὡς ἐμοὶ φαίνεται

εται, εὖ ἴσ.

iii. 1. 95 "τὸν ἐόντα λόγον λέγειν"

iii. VII. 52, "ἔτι δὲ ὀφείλω λέγειν τὰ μεγόμενα, πείθεσθαί τε, μὴ οὐ πανταπασιν ὀφείλω· καὶ μοι τοῦτο τὸ ἔπος ἔχέτω εἰς πάντα τὸν λόγον"

iii. 11. 99. "Μέχρι μὲν τούτου ὄψιστε ἐμοὶ καὶ γνώμῃ καὶ ἱστορίῃ ταῦτα λελεγμένα ἐστί, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους ἐρέων."

His description of a crocodile or an elephant may not be exact but this does not mean that he had not seen the animal; exactness is a natural gift, an art not to be attained by all; Arist. describes the elephant more correctly than Buffon 2000 years after (Cuvier Scien Nat., vol. 1. p. 230)

Hérodote (writes the great Cuvier, Scien. Nat., vol. 1. p. 122) inspire beaucoup plus de confience, parce qu'il declare avoir vu de ses propres yeux plusieurs des choses qu'il raconte"

He may exaggerate the divine agency in his vivid conception of the gods power, or he may exaggerate facts, but I do not think he ever invents. What Col. Rawlinson calls poetical agencies is out of place here.

But what is the use of discussing and "ruining a good cause in bad argument"? What better argument can I bring when Prichard says: "Herod. is extremely accurate in his topography of the Persian invasion?"

What better defense can I make

when his most severe critics admit that: "For the coasts of the Ægean as well as for Greece we may consider Herod. both to be a witness at first hand, and to have supplemented his own experience by the use of the best authorities he could find"?

Our question lies exactly on the Ægean and on Greece. We are here on undisputed ground so I have to say with Col. Mure's critics: "We do not accept all the conclusions at which the author arrives" Brit Quart. Rev. v. 16. p. 421

and: "Col. Mure never permits the authority of critics, however deservedly great, to bias him in the exercise of his own unfettered judgement." Edin. Rev. v. 92, p. 401.

[See Classi. Mus. I. 84 — Rhein. Mus. N.F. v. XXVII. p. 226, Ueber Herodotos Quellen für die Geschichte der Perserkriege. K. W Zitzch — Rhein. Mus. II. N.F. p. 324]

Now a few words about Xenophon; Here I am obliged to repeat his statement in order to compare it w. Mr. Maury's translation of same

Κυνηγε. 11: Λεοντες δὲ παρδάλεις, λύκες, πάνθηρες, ἄρκτοι καὶ τἆλλα ὅσα ἐστὶ τοιαῦτα θηρία ἀλίσκεται ἐν ξέναις χώραις, περὶ τὸ Πάγγαιον ὄρος καὶ τὸν κιττὸν τὸν ὑπὲρ Μακεδονίας, τὰ δ' ἐν Ὀλύμπῳ τῷ Μυσίῳ καὶ ἐν Πιν.ῳ, τὰ δ' ἐν Νέσῃ τῇ ὑπὲρ τῆς Συρίας, καὶ πρὸς τοῖς ἄλλοις ὄρεσιν, ὅσα θεάτ' ἐστὶ τρέφειν τοιαῦτα"

"Les lions (translates Mr. Maury p. 525) les panthères, les lynx, les ours,

et autres animaux de ce genre, vivent dans les contrées étrangères, près du mont Pangée et du Cittus au de là de la Macédoine, au mont Olympe au mont Musius au mont Pinde sur le mont Ossa, au de là de la Syrie dans tous les pays de montagnes."

After his translation he adds: "Ici Xenophon parle d'une manière très vague, son témoignage n'a pas grande autorité."

I do not know what text Mr Manry used but after such phantastic translation (translating [illegible] "ἁλίσκεται" by "vivent", "Ἐν Ὀλύμπῳ τῷ Μυσίῳ" by "à mont Olympe au mont Musius", "ὅσα τέ τ' ἐστί τρέφειν τοιαῦτα" by "dans tous les pays de montagnes") [illegible]

perfectly right to complain of Xen.'s vagueness:

"Xenophon von der Jagd beweist keineswegs Löwen weder auf dem Pindus, noch überhaupt in Europa" says Mr Preicker (Kleine Sch. p. 99.)

I wonder where Mr. Preicker got this idea; certainly not "von der Jagd" of Xenophon:

I think that the passage is anything but vague; Xenophon not only defines clearly the localities, but is almost anxious to be precise: "τὸν Κιττὸν τὸν ὑπὲρ Μακεδονίας" "Ἐν Ὀλυμπῳ τῷ Μυσίῳ". Speaking of places which could permanently harbour such animals he adds: "τῷ Μυσίῳ" not to be confounded with the Thessalian Olympus where lions were occasional.

And now I will pass on to Arist.:

" Σπανιον τὸ γενος τὸ τῶν λεόντων ἐστί, καὶ οὐκ ἐν πολλῷ γίνεται τόπῳ, ἀλλὰ τῆς Εὐρώπης ἅπάσης ἐν τῷ μεταξὺ τοῦ Ἀχελῴου καὶ τοῦ Νέστου ποταμοῦ. ὁ δὲ λεχθεὶς μῦθος περὶ τοῦ ἐκβάλλειν τὰς ὑστέρας τίκτοντα λιμῴδης ἐστί, συνετέθη δ' ἐκ τοῦ σπανίους εἶναι τοὺς λέοντας" Ζ γδ. 774. b. 20. ed. ARB

The charges against Arist. are that "he simply copied Herod"; "that he adds nothing new to the statement of Herod"; "that his description of the lion is not correct", "therefore he had never seen one", "and if he had not seen one being from the very lion district, there were now to be seen";

"The character of Arist. was to prove every body wrong": Prof. Gildersleeve:

He never lost any opportunity of

doing it. It is a mistake to suppose that he simply copied Herod. The "πολλοὶ λέοντες" of the father of history becomes "σπάνιον γένος" in Aristot.; in giving the same limits between Nestus and Acheloos he simply tells a fact, referring to Herod. Θαυμ. 108.: Ἡ δὲ λέαινα, ἐὸν τὸ ἰσχυρότατον καὶ θρασύτατον ἅπαξ ἐν τῷ βίῳ τίκτει ἓν· τίκτουσα γὰρ συνεκβάλλει τῷ τέκνῳ τὰς μήτρας," he remarks: "ὁ δὲ λεχθεὶς μῦθος περὶ τοῦ ἐκβάλλειν τὰς ὑστέρας τίκτοντα λυρῳδής."

How could Aristo, who as we said had a mania to prove poetic wrong, copy Herod. in one line overlooking the fact that there were no lions between Nestus and Acheloos, and call him "φεύστης" in the next? How could he forget the lion and remember

her womb? and that being from the very neighbourhood where the lions were met with and having ample opportunities to verify the statement of Herod.

Mr. McCann asks for some more facts:

Here is one: Περὶ τὰ ζῷα ἱστ. 1(9) 44.30 ed. A. R. B.

" Καὶ ὁ λυφθεὶς λέων χωλὸς πολλοὺς τῶν ὀδόντων εἶχε κατεαγότας, ᾧ τεκμηρίῳ ἐχρῶντό τινες ὅτι πόλλ' ἔτη ζῶσιν "

This rather realistic passage points to an especial occurrence, which he singles out of many similar ones; thus while the epithet "χωλός" enables one to discriminate a particular lion, the want of other particulars for which one naturally looks, shows that he was writing about things of

frequent occurrence.

But the strong point which every body uses as an argument that Aristo. had never seen a lion is the following:

"Τῶν δὲ λιχάλων πολλὰ ἔχει ἀστράγαλοι τοῦ λυγκὸς δὲ οὐθὲν ὥστε τοιοῦτον ἔχον ἀστράγαλον ὥσπερ οὐδ' ἄνθρωπος, ἀλλ' ἡ μὲν λύγξ ὅμοιον ἡμιαστραγαλίῳ, ὁ δὲ λέων οἷον περ τιθέασι λαβυρινθώδη"

Commenting on this passage Mr. Ogle in his "Aristo. on the parts of animals" says:

"It is evident that Aristo. was not himself acquainted with the lion for other reasons and moreover he uses the expression "the lion ... he is represented"; yet there were lions in his days in Macedonia and N. Greece"

"Aristote paraît même avoir fort eu vu de lions, puisqu'il dit dans un passage: "Le ~~pied~~ du lion a quelque chose de tortueux, du moins à s'en rapporter aux figures qu'on en fait" διὰ τὸ πλάττειν" et cette circonstance ajoute une nouvelle force à notre opinion, où il n'y avait pas en Macédoine de lions à l'époque d'Alexandre". So remarks Mr. Maury p. 524.

The reasoning of both of these gentlemen seems to me weak; Mr. Ch. has not evidently studied the character of Aristot. and supposing that there were no lions in Greece that does not prove that Aristot. could not have seen the animal elsewhere, or does Mr. Maury want us to believe that Aristot. never left Greece? it certainly seems that way;

Too much stress on

Now according to my way of thinking I do not see any reason in the οἷον περ πλάττουσι to cause one to think that Arist. had never seen a lion. Mr Mahaffy and Mr Ogle are disposed to understand "οἷον περ πλάττουσι" as = "the lion as he is represented" or as Mr Mahaffy puts it ... "du moins à s'en rapporter aux figures qu'on en fait" I am not. On the contrary I think we have here a very good ground to believe that Aristo. was well acquainted w. the lion. He was giving here a scientific anatomical description the paradigms of which only a living animal could furnish; he brought in "οἷον περ πλάττουσι" as an illustration from the plastic art, to explain the unusual word: λαβρόπαιδες =

"οἷον περ πλάττουσι" is the object of the understood verb ἔχει. "περ" expresses assertion not doubt: it is βεβαιωτικόν not ἐνδοιαστικόν; Here we have an ellipsis which we must supply thus: ὥσπερ οὐδ' ἄνθρωπος, [ἔχει τοιοῦτον ἀστράγαλον] ἀλλ' ἡ μὲν λύγξ [ἔχει ἀστράγαλον] ὅμοιον ἡμιαστραγάλῳ, ὁ δὲ λέων [ἔχει ἀστράγαλον τοιοῦτον] οἷόν περ πλάττουσι, λαβυρινθώδη." The last word "λαβυρινθώδη" serving as an explanation = that is contorted. From the above passage not only Aristotle's ignorance of the animal is not proven, as they would have us believe, but we have an assurance that Greek art was true to nature, and as such had the living animal as model. I am inclined to believe anything except that Aristotle, speaking about the animal's ana-

tony would have used a marble lion.

Now a few words about Arist; errors:

Aristo; is not responsible for all the errors in his works; they are due to either the corruption of his manuscripts or to bad translations. The fortune of his writings being buried under ground for nearly two centuries the character of their Late owner Apellion of Teos a man who, as Strabo says was a lover of books rather than a philosopher, and who felt scruples in correcting what had become wormeaten and supplying what was defective or illegible are the causes of his errors. See Grote's Aristo; 1. 15.

Is it possible to believe that a man who has given anatomical details concerning the cephalopods, which

-he great Cuvier and Owen regard as truly astonishing with so much precision as to enable modern naturalists to identify pretty nearly all. (Todd, Cyc. 1.50.) That the same eye that had distinguished cetacea from fishes, detected their hidden mammae and discovered their lungs should have been so blind as to fancy that the mouth of these animals was on the under surface of their body?

Cuvier, Scien. Nat. 1.230: "Les premiers éléphans ne parurent en Grèce que pendant l'expédition d'Alexandre. Aristo. les examina, et en traita dans son histoire beaucoup mieux que Buffon ne le fit plus de deux mille ans après lui."

Another error with which Buffon

charges Aristo; is that Aristot, recognizes two species of lion; after the comparison which C. vier drew between Aristot. and Buffon. the latter's remarks have no weight; still I say add that modern naturalists recognize the species described by Arist; and thus they prove that Buffon is wrong: See, Brehm - Larousse, St. Hilaire - Naturalists Library.

Buffon and Ogle accusing him again of saying that: "the bones of the lion without medullary cavity and solid"

Aristo. H. A. 521, b 12, Ed; A. R. B. says:

"Τὰ γὰρ τοῦ λέοντος ὀστᾶ τὰ μὲν οὐκ ἔχει τὰ δὲ ἔχει παμπαν μικρόν διόπερ ἔνιοι οὔ φασιν ὅλως ἔχειν μυελὸν τοὺς λέοντας".

again in 516, b 7. 8. 9. 10:

"Ἔνια δὲ ζῷα οὐδ' ἂν ἔχειν δόξειεν ὅλως

The Mathematical [illegible]
[illegible]
[illegible]
[illegible]

μυελὸν ἐν τοῖς ὀστοῖς, οἷον λέων, διὰ τὸ παμπαν ἔχειν μικρόν."—

After the above statements of Aristo: how can they accuse him of saying that "the lion's bones are without medullary cavity", when Aristo, himself seems to accuse others for the same error;

Now what word do they translate "solid"? στερεὰ means neither "without cavity" nor "solid"; it simply means "hard" as Arist, farther down says: "οὕτω γὰρ σκληρὰ [τὰ τοῦ λέοντος ὀστᾶ] and in another place:

"στερεὰ δὲ πάντων τῶν ζῴων μάλιστα ὁ λέων ἔχει τὰ ὀστᾶ"

Those who doubt the above statement must read Jules Jérard, the greatest authority of our times:

"Les balles doivent être coniques

in Gesellschaft. sah aber Gamme-

à pointes d'acier. J. Gerard;

See Leuz. [illegible]; d. griech. u. Röm. f. u. p. 28

"Wie fest die Knochen des Löwenkopfes sind geht daraus hervor dass eine kleine Büchsenkugel, welche Julius Gerard der Löwenjäger aus der Entfernung weniger Schritte einem Löwen gegen das Stirnbein schoss, sich darauf so dünn wie ein Papierblatt und so breit wie eine Handfläche drückte. Von dieser Zeit an fand er eine [illegible] Kugeln"

Another error of Arist; which they quote is:

"Οἱ λύκοι καὶ λέοντες μονόστουν τὸν αὐχένα ἔχουσι" Ζμδ. 681, 21.

It is proven that animals which suffer from anchylosis often present these phaenomena; it is likely that the animal examined

amined by Aristo., was affected by that disease, or still more probable that the error is due to Apellion and his scribes, who might have added "πρωτον τον αἰγέρα", relying on some so vias belief which exists even today, concerning the wolf; else is it possible for the man who observed the nail at the extremety of the lion's tail a fact of which many modern naturalists were ignorant, to make such a mistake? "a l'extrémité dela queue se trouve un ongle corné, déjà observe par Aristote, mais dont beaucoup de naturalistes ont a tort nié l'existence. See Pi. Larousse. Dict. Univ. in the word "lion", and also Brehm;

These are the concrete arguments, so to speak for which I believe in the existence of the lion in N. Greece; now a few words of moral support; "Aristot., was a man-

who wanted to prove everybody wrong" (Rof. Gilderslève) which I have already mentioned: "Κτησίας ὁ κνίδιος οὐκ ἀξιόπιστος", Zιθ. 28, 606 a. ed A.R.B. "Ἡρόδοτος ὁ μυθολόγος." Zγ. Γ. 5. 750, b5. "Ἡρόδοτος οὐκ ἀληθῆ λέγει". Zγ. 736, a10. "Ἀλλ' Ἡρόδοτος διέψευσται" Zλ. 523. "ὁ τὸν μῦθος περὶ τοῦ ἐκβαλλειν τὰς ὑστέρας τίκτοντα ληρώδης ἐστί." Zγδ. 774, b20. etc.

When then he never loses the chance of calling a man ψεύστης, how is it possible to copy Herod. in one line and call him ψεύστης in the next? How could he allow Herod. to "ψεύδεσθαι" at wholesale about things which happened outside his door and correct him in a detail which was a part of the whole which he accepted, it is beyond my comprehension.

Another argument which Mr Maury brings against the lions' existence in N. Greece

is the want of traditions in Arcadia. If the lion existed in Arkadia he argues it should exist in the traditions of the people, and be transported to Latium, which was founded 330 B.C.; instead it is always, in Arkadia as well as in Latium, the wolf which is "la bête fée par excellence".

Here we must consult the topography of the country. Geological accidents and environments often influence not only the politics, but the character, the occupation, the arts, the religion and legends of the people. This can be said especially of Greece the mountainous chains of which traversing each other form a natural "checker-board" with such inaccessible barriers between the different states, that not only the traditions, but the climate, the flora and fauna and even language were influenced by these

topographical accidents. [See Landry "Une mission Zoolo. en Grèce, Rev. d. d. Mondes Vol. IX. p. 519]

Nemea (I think) was in Argolis, in Argos we have the oracle announcing to King Adrastos that one of his daughters should be carried away by a lion and the other by a boar; the best reason however against Mr Maury's argument I find in Mr Keller's "Thiere des classischen Altertums :58:

"Während der Bär nur selten u. in dem höchsten Waldgebirge zu treffen war, ist der Wolf das entschiedene Hauptraubthier der attischen Länder gewesen. In den Pfahlbauten und Höhlenfunden begegnen wir ihm auffallend selten. dafür spielt er in den griechischen u. lateinischen Sprichwörtern u. Fabeln

another time

eine Rolle wie kein zweites reissendes Thier." This is why the wolf "est toujours la bête feroce, par excellence".

In regards to the traditions being carried to the colonies I have to say that with the establishment of a new colony new cults were introduced, with the new environments, new life and new generations old traditions died out gradually and new ones superseeded those which the colonists brought from home [see P. Gardner, Greek coins. VII p. 136 ff.

In Macedonia we have this tradition mentioned by Paus., IX, 40.8:

" Ἐπελθόντα δέ φασιν ἐκ τοῦ βλύττου λέοντα ἐκτρέφαι τὸ τρόπαιον, οὐ γάρ τι Μακεδόσιν ἔστάναι τρόπαια ἢν νενομισμένον· μαρτυρεῖ δὲ τῷ λόγῳ καὶ Ἀλέξανδρος οὐκ ἀναστήσας οὔτε ἐπὶ Δαρείῳ τρόπαια οὔτε ἐπὶ ταῖς Ἰνδικαῖς νίκαις."

[illegible]

Mr. Maury does not even believe in the existence of lions in Europe during the Pleistocene age and discards the evidence of Paleontology as untrustworthy. "Le felis spelæa de Sommering et de Goldfuss ni en produit ni la forme ni les "characteres," of its existence however in that age we have seen in the first page of this diatribe.

Confusion of names may have introduced the lion into Greek mythology and history, argues Mr. Maury; Chakal in Hebrew means lion, while in Greek means something else.

Some confusion occurred with animals which not only were strange to Grecian soil, but their resemblance to other animals was so great that one could be taken for another; we have for

instance θώς κύων, (Νῖ τὸν κύνα τῶν Αἰγυπτίων θεόν) and λύκος, (Λυκόπολις) for jackal:
(Heller, 16.) "Der Schakal ist also eigentlich ein ungriechisches Thier; zu dem besitzt er eine Menge ähnlich aussehender Vettern: Hyänen, Steppenhunde, Wüstenfüchse, Servale, Urbise, Viverenfüchse, u.s.w. so dass die seit Aristoteles bei den griechischen Schriftstellern sich findende confusion hinsichtlich dieses Thieres nicht wundernehmen kann."

p. 89 "Der Syrisch-ägyptische Schakal ist dem Wolfe sehr ähnlich, daher übersetzten die Griechen den Namen der ägyptischen "Schakalstadt" mit "Wolfstadt" (Lykopolis)

We had occasion to notice that animals foreign to the greek soil play no part in greek mythology, tradition or art; the ape

of the fable was imported by Phoenician merchants from the west [Πιθηκοῦσαι: Νῆσοι περὶ τὴν Πυρρηνίαν. [so named perhaps because of the apes found originally on them; which might have been either the remnants of the age before the two continents were separated, or animals having escaped from Phoenician vessels] Πιθήκων κόλπος: Λιμὴν ἐν τῇ Λιβύῃ περὶ Καρχηδόνα: Στέφ. Βυζάντ.]

Confusion with the lion however was an impossibility, even if we suppose that there were no lions in Greece, the Greeks being very familiar with the animal through art. This Mr Maury knows; he says in p. 502: "Les statues colossales qui connue à Zéu ou sur le mont Hymette offraient aux yeux ce terrible quadrupède familiarisèrent les regards avec son image."

The mountains of Thrace and Macedonia we are told, could not harbour animals, which demand a climate if not "brûlant au moins très chaud."

The celebrated lion-hunter Gérard, a great authority, says:

"Le lion support bien mieux l'excès du froid que celui de la chaleur, pourvu qu'il trouve suffisament des roseaux et des forets." (quoted by Tchihatcheff, Asie Min: II, p. 603 ff.)

Wallace: Distribution of Animals: in the chapter "Climate as a limit to the range of animals", says:

"We must not conclude that animals which now we see confined to a very hot or very cold climate are incapable of living in any other. The tiger was once considered a purely tropical animal,

but it inhabits permanently the cold plains of Manchuria and the Amoor, a country of an almost arctic winter climate. The semnopitheecus inhabits the Himalayan to a height of 11000 feet."

Gaudry: R. d. d. Mondes, 521,

"La Grèce à sa latitude lie la zone tempérée chaude à la zone tempérée froide. L'ours et le sanglier des regions temperées s'y rencontrèrent avec les lions des climats brûlans."

The country south of the Balkans and the nothern part of Africa belong to the same zoological province (see Zool. map in Wallace's "Distribution of animals")

Animals then are not restricted within the imaginary limits ascribed to them by geography; their existence depends not on climatic conditions alone.

Mr Mauny knows this; he says in Rev. d. d. Mondes. vol. VI. p. 101

" It depends not alone on climatic conditions that animals appear in certain localities; abundance of prey may attract carnivorous animals to a locality outside the limits ascribed to them by geography"

Evidently Mr Mauny contradicts himself; and his last statement being the most reasonable, I let stand against his former: that the lions demand a climate if not " chaud" "tant au moins tiès chaud".

If the lions were indigenous, we are told, they would come to Attika during the winter. no lions in Southern Greece during the winter, means no lions in Makedonia or Thake at any time.

The mountain Bermion [Herod. 1.8.138] in Makedonia, precisely in the same locality where the lions attacked the camels of XERXES, abounds, even now, with wolves wild boars fallow deer, and roes, [Leake, N. Greece, vol. iii, p. 296] yet we never hear of them being in Attika, neither in classic times nor at present. Why then the lion alone ought to have sought a winter resort, and why should we look in antiquity for a reverse order of things?

"Abundance of prey may attract carnivorous animals to a locality out side the limits ascribed to them by geography", says Mr Mauny

"Le lion conserve longtemps le même repaire et ne le quitte que lorsqu'il a trop épuisé la contrée pour y trouver

désormais une nourriture suffisante."

Now Attika offered no such inducement to a lion, for to quote Ναυκράτης in Persis. Athen., IX, 399, E.

Ἐν τῇ γὰρ Ἀττικῇ τίς εἶδε πώποτε
λέοντας ἢ τοιοῦτον ἕτερον θηρίον;
οὐ δασύποδ' εὑρεῖν ἐστιν οὐχὶ ῥᾴδιον.

"If the animals reported by Herod., were any lions at all they say, they must have come over from Asia. We know, he urges, what enormous distances these animals cover in short time; thus their presence in those parts only as well as their absence from S. Greece, can be explained, and why naturalists have not been able to bring other facts to explain their existence except the story of Herod.

This theory has already been advanced by Brocchi in his "Conchiologia fossile

subappenina," in the intr., to his 1st vol., p. 41, Milano, 1844; (the book is not in Balto.) a summary of what he says we find in C. Ritter, in his chapter: "Das Löwen-Land in Syracia" in the "Erdkunde: Asiatische Welt!" IV. abs. p. 718, he says:

"Brocchi u. andere Naturforscher wollen diese Löwen stets nur als Streiflinge gelten lassen, die ihren Weg zufällig einmal aus Asien nach Europa gefunden, u. deren Brut daher nur in den engen Strich Landes zwischen den beiden Flüssen zurück geblieben wäre, auch sein die winter in Thracien Macedonien Thessalien zu streng gewesen zum dauernden Aufenthalt dieser Thiere, falls nicht das Clima dort früher wärmer gewesen wie dies Theophrastos merkwürdige Stelle von dessen

Verwanderung zu Larissa in Thessalien wahrscheintlich mache (Theophr. de causis plant., V. c. XIV, (20) S. 2.) Aber wir begreifen dies nur zufaellige Vorkommen als eine verirrte Brut, da auch das ganze Land der Hellenen freilich in früheren Zeiten, der Löwe verbreitet war bis in den Peloponnes."

Now suppose the lion came over from Asia, would that be any reason why naturalists have not been able to give us some other facts to explain their existence in Makedonia?

The reason we have no proofs from the naturalists concerning [illegible] of the lion in Makedonia is that the country has not been thoroughly explored. Nor can it be that the reason of the lions limits being only between

Vestus and Achelous, could be based upon the theory that they were the offspring of lions which accidentally came over to Europe from Asia; on the contrary limitation proves a long habitation in the country; we do not meet the llama and the condor save within limited boundaries, and yet these animals are indigenous and once ranged all over Brasil as is proved by their remains. Here Mr. Maury's own words are to the point; he says [in geographie phys. Rev. d. d. Mondes)

" Si les conditions nécessaires à l'existence d'une espèce, à la perpétuation d'un type disparaissent peu à peu de la surface du Globe, le domaine de cette espèce se circonscrit de plus en plus et elle arrive

bientôt à ne plus occuper qu'une pointe restreinte sur le globe. il s'ensuit qu'au lieu de nous apparaitre comme de creations toutes locales doivent être pris pour les restes d'une faune en voie de disparition."

Wallace: "Valleys and rivers as barriers to animals," says:

Difference of vegetation and of insect life no doubt often check immigration. Thus many animals are restricted to the slopes of the Himalays or to the mountains of central India the flat valley of the Ganges forming a limit to their range. In other cases however, it is the river which is the barrier. In the great Amazon plains, many species of monkeys, birds and even insects are found up the river banks

on one side but not across to the other." These facts were already noticed by Aristot:

"Falls nicht das clima dort früher wärmer gewesen", based on the observation of Theokr: "ἡ τε χώρα ψυχροτέρα γέγονε καὶ ἐκπήξεν πλείους", can not be the case; Mr Arago, in "L'Annuaire du Bureau des Longitudes", 1834, tells us that the general temperature "en deux mille ans n'a pas varié de la dixième partie d'un degré, et que les climas n'ont pas subi d'abaissement progressif"

In spite of the enormous distances which the lion, we are told, covers, he is said to be "le plus paresseux de tous les félins; il n'aime pas les grandes courses" Larousse

Mr Maury says in a f. n. p. 530:
"Le lion ne nage guère et est incapable de passer à la nage un bras de mer. Il n'en est pas de même du tigre et du jaguar"; a fact noticed by all naturalists.

Now being unable to swim, how could he pass the numerous and large rivers on his way? Perhaps they were frozen. It should be more probable if they said that the lions followed the army of Xerxes; "le lion suit volontiers les peuplades nomades dans le Soudan Oriental, de quelque côté qu'elles se dirigent" Larousse

The statement of Herod; is however very clear and admits of no such suppositions: "λείποντες τὰ σφέτερα ἤθεα" "τὸ μήτε πρότερον ὀπώπεσαν θηρίον μήτ'

ἐπεπειρέατο αὐτοῦ". "εἰσὶ κατὰ ταῦτα τὰ χωρία λέοντες πολλοὶ" "οὗρος δὲ τοῖσι λέουσι νεστος καὶ ἀχελῷος" all this speaks of an indigenous animal, or at least long established in the country, for here I only maintain that there were lions in Greece during historic times.

The Makedonian lion was a larger animal; if the lions came over from Asia how could the distinction be made; to say that their extra size was due to the influence of climate and environment, we must accept that they lived there for centuries.

Saint Hilaire after examining the lions on the bas-reliefs of the temple of Zeus in Olympia says:

" Il est manifeste, d'après ces traits, que c'est à la première des

deux espèces d'aristote (IX.44) que se rapportent les formes du lion sculpté par Alcamène" (Expéd. scient. de Morée, vol. III. p.34 ff)

Gaudry [Rev. d.d. mondes v. X, p. 502]:
" L'illustre naturaliste (Saint Hilaire) a recherché quels avaient pu être les modèles des animaux representés sur les bas-reliefs du temple de Jupiter à Olympie. Le sanglier d'Erymanthe decrit par lui a quelques rapports avec notre fossile de Pikermi"

We must bear in mind however that the greek artists paid great deal of attention to the perspective and sacrificed natural exactness to the artistic effect, in order to give more passion and poetry to their work (Prof. Gildersleeve)

Mr Welcker, Kleine Schriften, f. n. v. II, p. 99, argues in this way:

"Bei diesem (Paus.) schweifen die Löwen noch immer fort um den Olymp, während bei Philostratus (V.S. 2.1.7) ein andrer zweiter Herakles wenigstens bedauert, dass sie am Acheloos ausgegangen sein"

Mr Welcker's remark does not seem logical to me; Paus: and Philo's, agree so well in their statements, for while the statement of Paus.: "Οὗτοι πολλάκις οἱ λέοντες καὶ εἰς τὴν περὶ τὸν Ὄλυμπον πλανῶνται χώρον" excludes the lion from Akarnania, the statement of Phil: "μηκέτι βόσκει λέοντας Ἀκαρνανία" tells us the same thing.

Again Mr Welcker warns us against the name χάρων given to the lion by the Makedonians.

"Χάρωνος ὠμηστοῦ δορά": Χάρων, ὁ λέων κατὰ Μακεδόνας: Tzetzes, Schol. εἰς Λυκόφρονα, ed. Ch. G. Müller, v. II, p. 621

Meineker remarks on the above:

"Bedeutend wird mäßhen so einen dass Tzetzes zu Lykophron 455 bemerkt, Χάρων werde der Löwe von den Makedonien genannt. Doch ist es sicherlich nur eine falsche Hypothese gegründet auf die sagen von Löwen in Makedonien"

Was it customary for Greek or any other nation to give pet names to animals which they had never seen?

Descriptive epithets find their way in our speech through our senses. an epithet shows a close aquaintance with an object. The Arabs call the lion Raad, thunder. who know the lion better than these children of the desert?

The Makedonians not only called the lion λάρος but they gave the name "μόρυπος" or μόραπος, (Arist. 9.45, later Ζόμβρος, Ζόμπος, (Fick, vergl. Vörterb. 2.45) to the wild oxen found in their district. Is this "eine falsche Hypothese" or "eine gelehrte Form"? Were these "βόες ἄγριοι" with the "ὑπερμεγάθεα κέρεα" (Herod. Πολύμ. 124-6) real animals, or were they drawn in to the narrative by poetic agencies?

Not only the animals existed but the inhabitants indulged in bull fights. From an inscription (Arch. epigr. Mitth. aus Österreich-Ungarn VIII. 84) we learn that the toreador Attalus, who had killed many bulls in the Stadium, was at last destroyed by a "βοῦς ἄγριος, [see Keller. p. 54)

In the Antho: Pal. IX, 300 we read in an Epigr. by Adaeus:

Ταύρῳ φρικαλέον νάπος ἐκβαίνοντι Δοβήρου
Πεκεύστης ἵππῳ καρτερὸς ἡντίασεν.
Ἀλλ' ὁ μὲν ὠρμήθη πρηὼν ἄτε τοῦ δ' ἀπαλοῖο
Παιονίδα λόγχην ἧκε διὰ κροτάφου·
Συλήσας κεφαλῆς δὲ διπλοῦν κέρας, αἰὲν ἐκείνῳ
Ζορωποτῶν ἐχθροῦ κόμπον ἔχει θανάτου."

Paulmann: "Pfahlbauten u. ihre Bewohner" cf. informs us that a pair of antlers belonging to these "ἄγριοι βόες", have been found and that they measure 2 feet 11 inches, thus proving that the statement of Herod: (ὑπερμεγάθεα κέρεα) is true, even its details.

There are many epigrams recording the slaying of a lion, but I have no means of ascertaining the locality of the deed; besides they may be rather too highly colored.

Thus we read in Jac. Anthol., v. 11. p. 107 epig. 57:

Λεωνίδα Παραντίνου

"Πυρροῦ τοῦτο λέοντος ἀπεφλοιώσατο δέρμα
Σῶσος ὁ Βουπαλίων, δουρὶ φονευσάμενος,
ἄρτι καταβρύκοντα τὸν εὐθυλήμονα μόσχον,
οὐδ' ἵκετ' ἐκ μάνδρας αὖτις ἐπὶ ξυλόχους,
μοσχείου δ' ἀπέτισεν ὁ θὴρ ἀνθ' αἵματος αὖμα
βληθείς· ἀχθειρὰν δ' οἶδε βοοκτασίαν."

Leonidas lived in the time of Pyrrhus and died at a distance from his native land. This epigram might have been suggested from a skin hanging from its peg from tradition, or from a fact. Certainly the name Σῶσος and the way the epigram is clothed has a flavour of N. Greece.

Now I will pass on to the numismatic evidence

"In the coins of Acanthus on the obverse we have a lion on the back of a [illegible]; a floral ornament [ἴκανθος?] or ivy-leaf. In the reverse an incuse square. [P. Gardner, Head, Hist. numorum]

In reference to this coin Mr Head in his Hist. num. p. 182, says:

" Acanthus began to coin silver B.C. 500 or earlier; until the time of the expedition of Brasidas B.C. 424: the Attic standard was used; after that date the phoenician. Herod. states that while Xerxes was marching from Acanthus to Therma, his camels were set upon by lions, and he proceeds to state that all these northern regions abound with lions and wild bulls with gigantic horns. This assertion, the accuracy of which has been cal-

led in question, receives striking confirmation from the Type of the money of Acanthus."

P. Gardner "Greek Coins" p. 35
"It is to be observed that in the early period as we know from Herod's narrative of the march of Xerxes lions were to be found in Thrace, but afterwards they nearly or quite disappeared from the district"

"The lion and the bull on the coin of Acanthus pursue the eternal battle, which symbolizes the conflict between heat and damp among the physical elements in the world"

Bohn's ref. libr. Humphrey's coin coll. manual p. 44: "The obverse of this fine coin (Akanthus) represents a combat

in which a bull is overcome by a lion, a symbol of Oriental origin"
in page 230 " The lion and bull on the coins of Acanthus, a symbol of oriental origin have been supposed to symbolize power of a higher quality overcoming brute strength as in Persia the same figure often expresses royalty subduing the rude force of the people and in other cases in the east it bears a mere religious character."

Dictionary of Greek and Roman geography: " On the coins of Acanthus we see a lion on the back of a bull. The passage in Herod; VII, 124, receives a striking confirmation from this coin "

R.P. Knight " The symbolical language of ancient art and Mythology" p. 86

"On some of the very ancient Greek coins of Acanthus in Macedonia, we find a lion killing a boar: by it probably is meant the triumph of Adonis in the destruction of his enemy at the return of the spring."

Mr Head also recognizes solar symbols in the types of other cities, which have the lion on their coins.

Thus then the Akanthian coin represents merely a solar symbol; and when we consider that other cities, in the districts of which were no lions, had a lion on their coins, our numismatic evidence becomes exceedingly problematic.

"The facts started from the concrete;" (~~Prof. Gildersleeve~~) So it matters not what the soul of the type was its body grew

out of the locality." Types were not adopted, rather they grew. The choice of a symbol (in the archaic period the coin type is strictly speaking a symbol. Head) was not fortuitus, but flowed at once from the local character and attributes of the God". P. Gardner

So the type on the coin of Akanthus was not fortuitus but flowed from the local character. For types or symbols not met with in the natural surroundings of a city we must look elsewhere; to their metropolis, traditions, ect. Massalia and Velia had a lion on their coins, but their symbol as well as standard were taken from their metropolis Phokaea. The lion and bull on the coins of Regium and Messana are due to Samian influence. On the coins of Kardia

Pantikapaeum, Apollonia we find the lion, a solar symbol we are told, with crescent or stars as adjunct symbols, but their type and standard were carried from their mother city Miletus the type of which was due to tradition [see Ptolem. Hephaest; v. 28 Anthol. Palat. V., 256. Suid: Ἀτρόμητος]

In Leontini we see on the obverse head of Apollo on the rev. lions head with grain of corn, a lyre or a tripod as adjunct symbols.

These types then were carried to the colonies. It was not so with Akanthus. Akanthus was a colony of Andros, founded before the invention of coinage. In such a case we have few instances in which the types are those of the mother city. Akanthus did not take the type of

her metropolis so we must not look in her type and standard for a connection between the metropolis and her colony. Andros did not issue any coins till 308 B.C. with Dionysos on the ob., and a panther on the rev.,
In the early colonies new cults had before the invention of coins superseded those which the colonists brought from home. Thus while we can trace the types of Massalia, Kardia, ect. to their mother cities, and again those of the latter to tradition, while we have such adjunct symbols as stars, crescent, lyre, tripod, corn ect., to point to a solar symbol or attributes of the God, on the Akanthian coins we have not such.

We are told that on the archaic coins the coin-type was fixed by re-

ference to the deity who was the patron of the city," less frequently by engraving his figure, or his head on the die, than by placing there some recognized symbol". This again is not the case with the Athenian coins. The first figure of a God on her coins was the head of Pallas of archaic style with crested Athenian helmet. If, as we are told, the figure of the God superseded his symbol, we ought to have Apollo instead of Athena. We do not see Apollo on her coins till 392 B.C. with lyre on the rev., and with this type a change of standard which was due to political influence.

" Jedes echte Thiermärchen geht von poetischer Anschauung natürlicher Erscheinung aus, u. es wäre so mit

mehr als befremdlich, wenn jene Beziehung des Schakals zum Löwen auf eine Erfindung hinauslaufen sollte, wie man meistens annimmt. Diess ist denn auch in der That keines wegs der Fall. Keller, l.c. 192.

This can be said about coins. On Kyrene we have the Silphium, chamaeleon and jerboa on her coins suggested from their surroundings. On Kyzikus the tunny-fish, shoals of which were continually passing through the Propontis. On Selinus we have selinon. On Histiaea's coins we note the vines which had obtained for the town the name πολυστάφυλος from the days of Homer. On the coins of Euboea and Phokaea, as the names suggest, we find the ox and the seal respectively. In Thessaly, famous for horses, we find that animal

on her coins. Some animals were so exclusively characteristic of a locality that they became proverbial. "ΠΛΑΥΚ' ΕΙΣ ΑΘΗΝΑΣ."

So I am inclined not only to accept the numismatic evidence as most conclusive in regards to the existence of the lion, but to discard all connection with the Akanthian coin and a solar symbol.

"There is a decided loss of vigour in the later coins of Acanthus in rendering both animals" (lion and Bull) P. Gardner

"The artists of Greece in delineating the lion, show a gradual decline it is not the same with Asia minor" P. Gardner.

How happens this decline?

The only reason I can see is that because of the scarcity of lions in the later times the artists were not very familiar with the animal.

Thus even art comes to our aid. Another thing to be noticed on the Akanthian coin is that the lion attacks the bull on the front an illustration perhaps of the fights which occured between the two animals. "Le lion attaque les plus grands mammifères, les buffles par exemple; mais il ne sort pas toujours vainqueur de la lutte, quand il attaque le buffle en face". Larousse

The "ὑπερμεγάθεα κέρεα" are also prominent up on the Akanthian coin. Thus while the coin of Akanthus flowing out of its surroundings

any connection with the metropolis or with legends, gives a striking confirmation to Herodo; statement the absence of any solar symbol, noticed on the coins of other cities, and the gradual decline of art doubly confirm that statement.

Conclusion

We have seen that the lion existed in Greece during the Pleistocene age; the absence of foreign animals from Greek mythology and fable, generally speaking, proves that the myths originated in Greece; so mythology supported by Paleontology, traditions and oracles, is a valuable

witness for the lions existence in Greece. The ape is unknown in Greek mythology; in Greek literature is first mentioned by Aschil: frg: 88, 89. καλος καλος. Pind; Pyth: 2. 72. see Prof. Gilderslee's Pind; also Keller p. 1. We have seen that not only the climatic conditions were favorable to the lion's existence, but added to that was abundance of prey and cover, things more indispensable than climate. Art and numismatic evidence are also in favor of the lions existence. Our historical evidence so exact in its details admits no doubt; Finally we have seen that even the arguments against the lion are in favor of his existence:

Therefore when the united evidence

of Paleontology, Mythology, Tradition, Oracles, Art, Numismatics, Climate Archaeology, History and the opposite arguments confirm the lion's existence in Greece and when the too eager critics to prove Herod: wrong admit him to be "a witness at first hand" concerning the locality of the lion, I can not but accept the statement of Herod."

To those who call for more proofs from the naturalists I say read the references in the second page of this diatribe, and that Thrake and Makedonia have not been thoroughly explored; that if with all the help from history we can not find cities which occupied miles of ground, how must we expect to find so easily the remains of a hunted retiring beast whose only traces are his bones which occupy but a few feet of ground?

I was born Jan. 29, 1864 (Jan. 17, according to the Greek Calendar) on Tinos, (or Tenos) an island of the Aegean; was graduated in 1880 from the Gymnasium of Syra, Greece, pursued higher studies in Greek French and Latin at the Johns Hopkins University in 1887-88 and, 1892, 93, 94.

Since 1894 I have been an instructor in Greek and French at St. Johns College, Annapolis Md.

I wish here to express my sincere thanks to all my Professors and teachers and especially to Professor Gildersleeve for kind help and encouragement.

Aristogeiton. C. Soho.
Baltimore Md. March 26, 1898

Karian Sites & Inscriptions

[illegible]

[illegible]

Lycian Studies,

Lycia. Perwali – were – similiso

[illegible] πόλις ἢ κώμη Ἀρνεῖς –

[illegible]

minerals not known in Lycia

were of τοῦς περ in Attikon,

[illegible] ἢ κώμη Ἀρνεῖς – The myth about

the [illegible], may be connected with some

caves dwelling where bones are found in the caves of

Peraly T and are scattered after? were carried –